



Shaam (Syria)

[شيخ الحديث دار العلوم زكريا - Mufti Radha ul Haq Sahib]

[Transcript of a talk delivered by Hadhrat Mufti Ridha ul Haq Sahib Db at the summer Islah-ul-Lisan programme held at Darul Uloom Zakariyya on the 27/12/2024]

قال النبي صلى الله عليه وسلم: لا يزال من امتي قائمة بأمر الله، ما يضرهم من كذبهم ولا من خالفهم، حتى يأتي أمر الله، وهم على ذلك. (صحيح مسلم)

قال الإمام البخاري: وقال مالك ابن يخامر: سمعت معاذ رضي الله عنه يقول: وهم بالشام. (صحيح البخاري مع الفتح 547/13)

Respected brothers, the students have delivered their lectures, and Masha' Allah, all of them spoke very well. One lady was asked, "From your children, who is the best?" She replied:

هم كالحلقة المفرغة، لا يدري أين طرفها

"They are like a ring which is moulded, and it is not know where the corners are"

Everyone spoke very well. Someone asked the poet:

"was the beginning of your love difficult or the end of it difficult."

The poet replied:

كان الحب دائرة بقلبي، فأوله وآخره سواء

"Love is like that circle, which you cannot differentiate the beginning from the end".

May Allah تعالى make it such, that the hard work they put in, becomes a means of spreading goodness in their home countries and cities.

On the topic of Syria, various lectures were given with regards to its importance. In ancient times, it was known as greater Syria, and now it has become a smaller Syria. Greater Syria, just as you heard, consisted of, Jordan, Lebanon, Israel, Palestine, and a large part of Turkey, which accumulates to hundreds of miles. Antalya, and many other countries and cities are included in it.

Scholars say that Shaam is called Shaam because it is in the northern direction of the Ka'abah. Yemen is called Yemen because it is on the right hand side of the Ka'abah. As the door of the Ka'abah is in the east, it is as if the Ka'abah's mouth and face is facing the east. Thus, if you face the east, then Shaam is on your left, and Yemen is on your right.

In the time of Nabee صلى الله عليه وسلم a portion of Syria was conquered, and in the era of Abu Bakr and Umar رضي الله عنهما it was completely conquered.

Hadhrat Yazeed bin Abi Sufyaan was the governor of one part, and Hadhrat Muawiyah رضي الله عنه was the governor of the other part. After Yazeed bin Abi Sufyaan passed away, Umar رضي الله عنه appointed Muawiyah رضي الله عنه as the governor of the whole of Syria due to his outstanding capabilities and bravery.

Allah تعالى has given Syria this virtue, that whichever commanders of Syria have conquered it, they have witnessed the best of conquests.

Walid bin Abdul Malik conquered Spain and countries around Spain in Europe. During his rule, Sindh

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to Gujarat, Punjab to Multan, all were conquered. Similarly, before Hadhrat Muawiyah رضي الله عنه, during the era of Hadhrat Uthman رضي الله عنه, Afghanistan was conquered. It took longer than a year to conquer.

When disputes arose between Hadhrat Ali and Hadhrat Muawiyah رضي الله عنه, Afghanistan was lost.

A major portion of Afghanistan forms part of Khorasaan. Khorasaan is extremely large. Iran, North and west Afghanistan, Tajikistan, Uzbekistan and also parts of Kyrgyzstan, all this is called greater Khorasaan.

Allah تعالى granted Muawiyah رضي الله عنه honour of the greatest degree. The conqueror of Afghanistan was Abdul Rahman Ibn Samurah رضي الله عنه. He was the commander in chief, he would teach Hadith in the evenings and would do Jihad in the day. He had prominent students. When rebellion broke out in Afghanistan, Abdul Rahman bin Samurah رضي الله عنه was sent again by Muawiyah رضي الله عنه to re conquer it. He said to him "The country that you conquered before, you know the terrain very well, so conquer it again". As a result, Afghanistan once again came into the hands of the Muslims, and since then has stayed in the hands of the Muslims, as an Islamic country. In the end Muawiyah رضي الله عنه called Abdul Rahman رضي الله عنه back to Basra, and he passed away there. In Kabul there is a graveyard called 'Maqbaratus Sahabah', in which many Sahabah are buried. Some people think that Abdul Rahman رضي الله عنه is also buried here, but this is a misconception, as he is buried in Basra.

All these places as well as parts of China were conquered at the time of Muawiyah رضي الله عنه. Qasam Ibn Abbas رضي الله عنه grave is in Samarqand. On the headstone, it is inscribed that he passed away in 56 Hijri, which was the era of Muawiyah رضي الله عنه. From 40 to 60 Hijri during the era of Muawiyah رضي الله عنه, that area was conquered.

The eleven provinces of China, all this was conquered during the era of the Bani Umayyah. Haroon Rashid used to say: "Clouds!, wherever you want to rain, rain!, because that is where my rule extends". However, Haroon Rashid and all the other Khalifahs after him, did not state where they got their Khali-fah or countries from! At the time of the Banu

Abbas, they weren't even able to conquer an inch more. All these conquests happened in the era of the Banu Umayyah, under the rulership of Syria.

The Hadith that I recited at the beginning, Nabee صلى الله عليه و سلم said: "From my Ummah, one group will remain upon the truth, they will stay victorious (with proof of word and the sword). As for those who do not assist them:

لا يضرهم من خذلهم

Those who don't help them, they can bring them no harm

Hadhrat Muaz رضي الله عنه says: "That group (the victorious one) will be in Syria". From the inception until Hadhrat Mahdi رحمه الله and Isa عليه السلام will appear, people of the truth will be gathered in Shaam. Success in the beginning and also in the end for them.

May Allah تعالى bless the conquests that have taken place in Syria recently, and may He accept them. May Allah تعالى make those that are against them unsuccessful. Allah تعالى grant us the ability to understand and know the true history.

امين, و صلى الله على محمد و على اله و اصحابه اجمعين

Hadhrat Abu Bakr رضي الله عنه [الصف الثالث (باء) Muhammad Nizam-Ud-Din]

Early life

His real name was Abdullah. Abu Bakr (Father of the small camel) was his title. His truthfulness and sincerity was so great and his generosity so abundant that he was given the title Siddeeq (The Truthful) and Aatiq (free from the fire).

He was born two and a half years after the year of the elephant, in the Quraishite clan of Bani Taim. This made him two and a half years younger than Rasoolullah صلى الله عليه و سلم. His father's name was Uthman but was mostly known as Abu Quhafah, and his mother's name was Salma.

Even before accepting Islam he had led a life of purity and kept away from wine and women. He used to say that drinking weakens ones feelings of mercy and generosity. At the age of eighteen, he started trading and visited Syria and Yemen. And as time passed he became one of the wealthiest trad-

ers of Makkah. He was respected for his fare dealings and his advice was taken in all important matters. From their childhood, Rasool صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله عنه were friends. Hadhrat Abu Bakr رضي الله عنه did not like the concept of the pagan rites and customs. He had watched his friend (i.e. Nabee صلى الله عليه وسلم) very closely that he was so convinced of his truthfulness that when Rasool صلى الله عليه وسلم declared his prophet hood, he did not hesitate for even one second, and accepted Islam.

From the moment Abu Bakr رضي الله عنه became Muslim; his life was a story of complete dedication to the cause of Allah and his Rasool صلى الله عليه وسلم.

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For the cause of Islam

Hadhrat Aisha رضي الله عنها said: that on the day that he accepted Islam he had forty thousand Dirhams. He spent them all in the cause of Islam.

At Tabük, he donated all his wealth in the path of Allah, and when Rasool صلى الله عليه وسلم asked him, "What have you left for your family?" He replied, "Allah and His Rasool صلى الله عليه وسلم"

In the morning, after the Mi'rāj had taken place, Rasool صلى الله عليه وسلم informed the people about his experience. This drew the jeers of his enemies. "Look!" they howled out, "what nonsense he talks! Surely, now his followers too will laugh at him. Who is going to believe in such tales?" The talk was going on when Abu Bakr رضي الله عنه passed by. "Do you know, Abu Bakr, what news your friend has for you in the morning?" said one of the disbelievers. "He says he was on the highest heaven last night? Would you believe it?" "I would believe anything that the Rasool of Allah صلى الله عليه وسلم says," replied Abu Bakr رضي الله عنه. When Rasool صلى الله عليه وسلم learnt of this, he at once said, "Abu Bakr is 'al-Siddeeq'."

The Old Lady

Near Madinah lived a blind, needy, old woman. Umar رضي الله عنه always thought: "I wish I can get an opportunity to serve this old lady". Whenever he would reach there, he would find the place neat and clean. One day, he went earlier than usual to find out whom is the person serving the old woman. To

his amazement, he found Abu Bakr رضي الله عنه there.

Conquest

During the caliphate of Hadhrat Abu Bakr al-Siddeeq رضي الله عنه which spanned two years, three months and ten days, the Islamic empire covered a total distance of 1,100,000 square miles

Demise

On the 22nd of Jamādul Akhir, 13 A.H. Abu Bakr رضي الله عنه fell ill. He had severe fever. Everything was done to bring down the fever, but all in vain. Before his death he said, "Do not use new cloth to cover my dead body. The sheet of cloth I have on will do for me. Wash it clean." "But this is too old and worn, father," said his daughter Aisha رضي الله عنها. This old and worn sheet will do for me," he replied. Abu Bakr رضي الله عنه passed away at the age of 63 and is buried next to Rasool صلى الله عليه وسلم.

Words of Wisdom:

Someone said to Abu Bakr رضي الله عنه, "Why don't you appoint the Sahabah of Badr to positions of authority?" He replied, "I am aware of their lofty status (and suitability for such positions) but I do not want to soil them with this world." (Tahzīb Hilyatul Awliyah: 1/61)

Abu Bakr رضي الله عنه said to Khalid Ibn Walid رضي الله عنه, "Flee from honour and it will follow you. Be extremely desirous of death and you will be given (an honourable) life.

Abu Bakr رضي الله عنه said, "Don't you know that you are departing in the morning and returning in the evening. There is no good in a statement in which the pleasure of Allah تعالى is not found. There is no good in wealth that is not spent for the pleasure of Allah تعالى. There is no good in a person whose forbearance is overpowered by ignorance. There is no good in a person who fears criticism in matters relating to Allah تعالى".

Abu Bakr رضي الله عنه said, "No one should ever look down on any Muslim. Surely, the most insignificant of Muslims is great in the sight of Allah تعالى".

Abu Bakr رضي الله عنه said, "O people! Ask Allah تعالى for well-being because no one is given anything better than conviction after well-being, nor anything worse than doubt after disbelief."

Adhere to truthfulness because it leads towards obedience and they both will lead to Jannah. Abstain from dishonesty because it leads to immorality and they both lead to Jahannam."

Abu Bakr رضي الله عنه said, "We found honour in Taqwa, wealth in conviction and dignity in humility."

Abu Bakr رضي الله عنه said, "Your Islam is for your Hereafter and your Dirham is for your livelihood. There is no good in a man without a Dirham."

Abu Bakr رضي الله عنه said: "We use to keep away from seventy doors of the lawful (Halaal) out of fear that we might fall through one door of unlawful (Haraam)."

The following use to be the final Dua in the sermons of Abu Bakr رضي الله عنه:

"O Allah! Make the concluding part of my life the best part of my life; the best part of my deeds the concluding part of them, and the best of my days the day when I meet with you." امين

Qur'an: The remedy of the heart

[الصف الثالث (باء) Muhammad Nizam-Ud-Din]

The Qur'an, being the sacred book of Islam, is the final and complete revelation from Allah تعالى to humanity. It is a timeless guide for Muslims, offering spiritual guidance, laws, and principles for living a righteous life. The Qur'an is not only a religious text but also a profound source of knowledge and philosophy, influencing millions of lives around the world for over 1,400 years. And is a book with no faults. Allah Ta'aala says in the Qur'an:

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"This is a book about which there is no doubt, a guidance for those conscious of Allah تعالى"

The Revelation of the Qur'an

The Qur'an was revealed to Rasool صلى الله عليه و سلم over a period of 23 years, starting in 610 CE and continuing until his demise in 632 CE. Jibreel عليه السلام delivered the revelations from Allah تعالى in the Arabic language. These messages were revealed in various circumstances, responding to specific events or providing general guidance on worship, ethics, law, and human relations. The Qur'an emphasizes the oneness of Allah تعالى, the need for worship, and the importance of moral behaviour, justice, and compassion toward others.

Structure and Composition

The Qur'an consists of 114 chapters, known as "Surah's," which vary in length. The longest Surah is Al-Baqarah, and the shortest is Al-Kawthar. The Surah's are not arranged chronologically but rather based on their length, with the longer Surah's generally at the beginning and the shorter ones toward the end.

Each Surah is divided into verses, or "Aayahs" which total 6,236. These verses address various aspects of human life, including theology, law, morality, and guidance for personal and social conduct. Some verses are clear and direct, while others are metaphorical, requiring interpretation by Ulama (Scholars)

Themes of the Qur'an

The central theme of the Qur'an is Tawhid (the oneness of Allah تعالى) Allah تعالى is described as Merciful, Just, and all-Knowing. The Qur'an urges us as Muslims to submit to Allah's تعالى will, follow His guidance, and live in accordance with the divine laws. Other significant themes in the Qur'an include:

- **Prophet Hood:** The Qur'an acknowledges the previous prophets, such as Adam, Nuh, Ibrahim, Musa, and Isa عليهم السلام, highlighting their role in guiding humanity. The final prophet, Muhammad صلى الله عليه و سلم, is خاتم النبيين (the seal of the prophets).
ما كان محمد ابا احد من رجالكم و لكن رسول الله و خاتم النبيين، و كان الله بكل شيء عليما

"Muhammad is not the father of any one of your men but he is the messenger of Allah تعالى and the last of prophets, and ever is Allah تعالى of all things knowing"

• **The Afterlife:** The Qur'an speaks in detail about the Day of Judgment, when every individual will be held accountable for their actions. Those who believe in Allah Ta'aala and does righteous deeds will be rewarded with eternal paradise, while those who reject faith and do evil will face punishment.

- **Ethics and Morality:** The Qur'an provides comprehensive guidance on personal conduct, such as honesty, charity, kindness, and humility. It also discusses issues related to family, justice, and the treatment of others, emphasizing the importance of compassion and respect for human dignity.

- **Worship and Prayer:** The Qur'an emphasizes the importance of worship, particularly the five daily Salah, fasting during Ramadan, Zakat, and Hajj. These acts of worship are central to a Muslim's life and are means of spiritual purification.

The Language of the Qur'an

The Qur'an is written in classical Arabic, and its language is considered a miracle in itself. The style of the Qur'an is unique and contains unmatched beauty, depth, and eloquence. Its rhythm and linguistic structure have captivated scholars, poets, and linguists for centuries. The Qur'an's eloquence is often described as unique, and no human speech can replicate its beauty and profound meanings.

Preservation and Recitation

The preservation of the Qur'an is regarded as one of the greatest miracles in Islam. Unlike many religious texts, the Qur'an has remained unchanged since it was revealed over 1,400 years ago. The verses were initially memorized by the Sahabah رضي الله عنهم اجمعين and later, they were compiled into a single book after the demise of Rasool صلى الله عليه وسلم. Today, millions of Muslims around the world memorize the Qur'an, earning the title "Hafiz" or "Hafiza."

انا نحن نزلنا الذكر وانا له لحافظون

“Indeed it is we who have sent down the Qur'an and indeed, we will be its guardians”

The Qur'an's Influence

The Qur'an has had a profound influence on various aspects of human civilization, including law, science, philosophy, and art. Islamic scholars throughout history have interpreted and studied the Qur'an to develop systems of jurisprudence, ethics, and science. Its teachings have inspired countless works of literature, art, and architecture in the Muslim world.

In conclusion, the Qur'an is more than just a religious text; it is a complete way of life, offering guidance in every aspect of existence. It's a message of justice, mercy, and peace has transcended time and place, continuing to inspire and guide millions of people across the globe. Its preservation, eloquence, and deep meanings make it a source of spiritual enlightenment for all who seek understanding and connection with the Allah تعالى.

Conquest of Algeria during the Khilaafat of Uthman رضي الله عنه [الف الاول (الف) Abu Dhar]

The conquest of the North African Region (Al Maghrib), including Algeria, was a continuation of the expansion of Islam that had begun during the Khilaafa of Umar ibn al-Khattab رضي الله عنه, although the full conquest of the North African region was only completed during the era of The Banu Umayyah.

The foundation and several important expeditions occurred

during the reign of Uthman ibn Affan رضي الله عنه

Background

Continued Islamic expansion: after successfully conquering regions in the middle east and parts of north Africa (Egypt), the spirit to spread Islam and expand the territory of Islam continued.

regional security: securing the conquered region from potential counterattacks by the byzantine empire which still ruled in several regions of north Africa.

The process of conquest

Although historical sources do not provide very detailed information about the conquest of Algeria specifically during the time of Uthman رضي الله عنه it is known that military expeditions to the North African region continued.

Here are the key points:

focus on north Africa in general: during Uthman's رضي الله عنه time attention was focused on conquering and securing the entire north African region, including what is now Libya, Tunisia, and parts of Algeria.

the role of Abdullah bin Saad : رضي الله عنه Abdullah bin Saad who was appointed governor of Egypt by Uthman رضي الله عنه played an important role in the expedition to north Africa. He led Muslim troops in several important battles.

Byzantine and Berber resistance: the conquest did not go without resistance. Muslim troops faced resistance from the Byzantine Empire, which still controlled several coastal cities, as well as Berber tribes who inhabited inland areas.

Impact and significance

spread of Islam: the conquest paved the way for the spread of Islam in Algeria and north Africa more widely.

expansion of the Khalifah's territory: the territory of Algeria became part of Islamic territory, which further expanded the reach of the Khalifah.

cultural interaction: there was cultural interaction between Arabs and Berbers, which ultimately influenced the development of culture and civilization in the region.

In conclusion, while specific details regarding the conquest of Algeria during the time of Uthman ibn Affan رضي الله عنه may not be too many, it is important to remember that during his time, military expeditions to north Africa continued to be encouraged.

This laid the foundation for further conquests during the era of the Banu Umayyah and contributed significantly to the spread of Islam and the expansion of Islamic rule in the region.

Shi'ism

[الأصف الثالث (الف) *Ridhwaan Jamalsah*]

The plots of Shaytaan and his forces never change, regarding this Allah تعالى says:

و لن ترضى عنك اليهود و لا نصارى حتى تتبع ملتهم

“The Jews and the Christians shall never be happy with you unless you follow their way”.

Only kufr shall please them. It makes no difference whether one is called a Jew, a Christian or a Muslim. As long as his beliefs are Kufr or border on the brink of Kufr, it shall be promoted and he shall have their approval.

Sadly, it is believed, both, by Muslims and non-Muslims throughout the world that there are no fundamental differences between the pristine teachings of the Ahlu-Sunnah wal Jama'ah (Sunnis) and the teachings of Shi'ism. Thorough study of Shi'ism will divulge that instead of being a branch of or a sect within Islam, Shi'ism is a distinct and remote religion that does not have any affiliation with Islam. Actually Shi'ism is a sect which stems from Judaism which was cunningly established under the name of Islam. Shi'ism contradicts all the fundamentals and teachings of the pristine of Islam.

The beginning of Shi'ism is identical to the beginning of present day Christianity. The Jews practiced the policy of divide and rule between the Aus and Khazraj tribes. When the message of Nabee صلى الله عليه و سلم arrived, these two tribes embraced it sincerely. Some honest Jews accepted the message, but majority of them could not rid themselves of their enmity and envy of Islam. Their dream of establishing a state under their leader, Abdullah bin Ubay bin Salul, failed to materialize.

Firstly, these Jews pooled their resources to attack Islam by argument, but were unsuccessful. Usage of arms also proved to be a failure. They then decide to attack Muslims from within, hypocritically embracing Islam. The Jews were eventually expelled from Arabia and they took shelter in, Syria, Egypt, Iran, etc. They never forgave the Muslims. Hatred burned in their hearts. They looked for some way to take re-

venge, causing them to eventually find a leader, by the name of Abdullah bin Sabah, one well versed in fraud, treachery, and deception. He was unanimously elected to find ways and means to uproot Islam.

The position of Islam was strengthened during the two and a half year rule of Hadhrat Abu Bakr رضي الله عنه and Islam began to expand out of the Arabian peninsular during the ten year rule of Hadhrat Umar رضي الله عنه. The two most powerful empires of the day, the Roman and the Persian came under the Islamic rule. After his martyrdom, during the rule of Hadhrat Uthman رضي الله عنه, Islam continued to advance, and countless people embraced Islam.

During the Era of Hadhrat Uthman رضي الله عنه, Abdullah bin Sabah outwardly accepted Islam. Some narrations state that he came to Madinah Munawarah and accepted Islam at the hand of Hadhrat Uthman رضي الله عنه. He perhaps thought that he will attain some distinction and honor, but was shown no extra favor. His real aim was to destroy and erode Islam from within, by sowing discord and disunity among the Muslims. As the Muslims were well learned and strong in their faith, he then proceeded to Basra and then Syria, but he could not make a headway.

Eventually he went to Egypt where he found some people he could employ to fulfill his evil designs. He then began showing exceptional devotion towards Hadhrat Ali رضي الله عنه on the basis of his close kinship with Nabee صلى الله عليه و سلم. He attributed strange miracles to him, showing him to be a super human. Thereafter it came to be believed that the rightful claim to rule was Hadhrat Ali رضي الله عنه.

Abdullah bin Sabah claimed that the conspiracy against Hadhrat Ali رضي الله عنه continued when Hadhrat Uthman رضي الله عنه took over the ruler-ship and he was totally incompetent and guilty of many irregularities. People should thus rise against Hadhrat Uthman رضي الله عنه and end his rule. He organized an army to March towards Madinah on a certain day.

The facts of these happening were unknown to Hadhrat Uthman رضي الله عنه. He preferred to lay down his life instead of cause bloodshed in the Ummah.

In these circumstances, Hadhrat Ali رضي الله عنه was chosen to be the next Khalifah.

Ibn Sabah took advantage of the ignorance of the new reverts to Islam regarding Hadhrat Ali رضي الله عنه, some believed that he was God-incarnate. He propagated the view that Allah تعالى had selected Hadhrat Ali رضي الله عنه for apostleship (to become a Nabee) but Jibreel عليه صلي الله عليه و سلم erred, and gave the revelation to Nabee رضي الله عنه. When Hadhrat Ali رضي الله عنه came to know about this, he decided to burn him alive and eventually Ibn Sabah was no more.

Nabee رضي الله عنه had once said to Hadhrat Ali رضي الله عنه, "O Ali, You are very much like Isa عليه السلام. After narrating this, Hadhrat Ali رضي الله عنه remarked, "Verily, this will come true. Two types of persons will be ruined in regards to me, one are those who will cross the limit in their love for me that they will attribute greatness to me which I do not possess. The second, those who will go so far in their enmity against me that their enmity will lead them to slander me".

With the time passage, the Shia's got divided into various sects, until they exceed seventy. Some of these sects no longer exist, and are found mentioned only in books. Others are still found in various countries. The leading section amongst them is the Ithna-Ashariyah sect, to which Khomeini and the Iranian Republic ascribe to.

May Allah تعالى guide us all and protect the Ummah from the scrounge of Shi'ism and other mischief. May Allah تعالى elevate the status of the Sahabah رضي الله عنهم آمين in this world and in the hereafter.

The effect of Social Media in Islam

[الصف الثالث (باء) Durwesh Hamidane]

Social media is one of the most important platforms used for communication purposes by means of modern technology between friends, family, and people. It has completely eliminated geographical distances for human communication. But as having its positive effects, it also has its negatives, which has completely destroyed our Muslim civilisation.

Harms of social media

Nowadays due to social media adoption, Muslims have assimilated to western societies. It has significantly impacted the individual and collective level of the Muslim society.

It is very easy nowadays to find people that are addicted to social media, and use it at every opportunity they get. They become confused, bored and feel empty without it. Instagram, Facebook, and Twitter are famous social media platforms used by people nowadays all around the world and all are easily accessible by use of the Smartphone. A lot of entertainment, news, gossip, and social interactions are summarised into a single phone in our hand, which is why it is easy to get addicted to social media.

Today we find that people are getting more and more engrossed in social media until the point that they neglect their duties and activities as Muslims. Using social media makes us negligent of our time, to the extent that sometimes we forget to perform our salaah and other obligation and duties to Allah تعالى. This then becomes a means of Shaytaan overpowering us, and we come down to a great loss.

استحوذ عليهم الشيطان فانسهم ذكر الله. اولئك حزب الشيطان الا ان حزب الشيطان هم الخاسرون

"Shaytaan has overcome them and made them forget the remembrance of Allah. Those are the party of Shaytaan. Certainly, the party of Shaytaan will be the losers." (Al-Mujadalah: 19)

Social media cannot be controlled, since all people across the world can access it. There is almost no boundaries. That is why we cannot fully filter any content within social media, if there is good content; there is bad content that will find its way through. Social media contains some obscene content which is totally Haram in Islam. Like music, Ghair Mahram (strange) women who are dressed in a strange manner. Even if a person wants to look at sports cars for example. but further on it will lead a person to have love for the Dunya.

Every person is looking for happiness, peace, contentment. People on social media portray that they have achieved this by living a life of luxury, having

the best car, the biggest mansion, the most beautiful women and fame. But in reality, they are very unhappy. When we expose ourselves to these western lifestyles. we begin to think that maybe that is the best life, but Allah تعالى clearly states in the Qur'an:

الا يذكر الله تطمئن القلوب

“Surely in the remembrance of Allah do hearts find comfort”

Before social media and Smartphone's, people were active, now the youth remain indoors glued to their phones 24/7. Their entertainment means sitting in front of a screen. As a result, the communication skills of a person is severely damaged. The youth are getting lazy. Their body performance has declined drastically.

Distortion of facts about religion and false information, rumours about Islamic leaders and misconceptions about Muslims are being spread. The non-Muslim community living in this era considers Muslims as traitors and terrorists. It influences the public point of view, it is often a one sided program of misrepresentation.

Some solutions of the usage of social media responsibly are now discussed . First and foremost, one should have self-reflection. That is to say, regularly assess your phone usage. Identify areas for improvement and try to make some adjustments.

Secondly, your intentions must be good. Before using the phone, define your purpose and intention. Ensure it aligns with the Shari'ah. Moreover, allocate specific times for phone usage avoiding unnecessary usage. Try to focus on essential tasks, such as Salaah, family, and rights of others.

Thirdly, one should apply content filtering which includes blocking harmful contents by the usage of parental controls or website blockers to restrict access to Haram content, and replace this by subscribing to Islamic channels and joining Islamic groups and influencers for positive content. Report harmful content that promote hate, violence or Haraam activities.

Fourthly, one has to seek guidance by consulting Islamic scholars or some mentors on phone usage.

Fifthly, study and reflect on Islamic teachings such as the Qur'an and Hadith to guide your phone usage.

Insha'Allah, by implementing these ideas, one can promote responsible use and align your digital habits with Islamic values and principles.

Preserving Faith in a Secular World: The Importance of Islamic Education

[Ahmadullah Sardar الخامس]

Secular education, devoid of proper Islamic orientation and education, can have detrimental effects on one's Imaan and Deen, particularly in institutions rooted in Kufr. The consequences of such a system can be lasting, making it challenging for individuals to escape its influence. This is why prominent Ulama have consistently condemned this educational approach, both past and present.

Concerns of Eminent Ulama

Two revered Ulama, Shaikh ul Hind Hazrat Maulana Mahmood Hasan and Hazrat Maulana Ashraf Ali Thanvi رحمه الله، have expressed strong reservations about secular education.

Shaikhul-Hind Hazrat Maulana Mahmood Hasan رحمه الله عليه remarked, “If secular education leads to people becoming Christianized, mocking their own religion, or admiring the contemporary government, it is better for a Muslim to remain ignorant than to pursue such education.”

Hazrat Maulana Ashraf Ali Thanvi رحمه الله عليه emphasized, “The consequences of modern secular education are such that the Ulama would not have objected to it if it were not for its detrimental effects. Observe what is happening: most secular-educated individuals are unconcerned with prayers, fasting, and other Shari'ah directives; instead, they often contradict these principles and claim that Islam is regressing.”

The Dangers of Secular Education

Hazrat Maulana Ashraf Ali Thanvi رحمه الله عليه further cautioned, “It is a billion times better to remain in orthodox Shari'ah schools, even if it means being deemed useless, than to pursue secular education and risk corrupting one's beliefs, shaking one's faith, and inviting criticism against Allah, Nabee صلى الله عليه وسلم and other religious elders.”

In conclusion, secular education without proper Islamic orientation can have severe consequences for one's faith and religious practices. The warnings of esteemed Ulama serve as a reminder to approach secular education with caution and prioritize Islamic values and principles.

The Noble Character of the True Believer and the Qur'an

[Mu'az Abdur Razzaq & Jareer ibn Muhammad Zakariyyah]

The Qur'an is not just a book of guidance; it is a way of life for those whom Allah Ta'aala has chosen and favored with the knowledge of His words. As believers, our recitation of the Qur'an should go beyond mere words; it should transform our hearts, actions, and character. To truly embody the message of the Qur'an is to live by its principles, reflecting the noble qualities it prescribes. In this article, we explore the key aspects of how one should live in accor-

dance with the Qur'an, seeking to embody its teachings in every facet of life.

1. Adhering to the Fear of Allah and Integrity in Actions

The true believer must embody a strong sense of Allah's presence in all aspects of life. They should approach their food, drink, and earnings with caution, ensuring they adhere to what is permissible and avoid what is forbidden. The fear of Allah is not limited to private actions but extends to public conduct as well, influencing how one interacts with others and with the world around them. By being vigilant over their actions, they ensure that their lives are shaped by faith, integrity, and discipline.

2. Guarding the Tongue and Conducting Oneself with Knowledge

One of the most significant qualities of a true believer is their ability to control their speech. The Prophet (peace be upon him) taught that the tongue is a powerful tool, and its misuse can lead to immense harm. A believer speaks with knowledge, refrains from idle chatter, and is careful not to backbite or gossip. When faced with ignorance, they remain patient and avoid conflict, striving to speak only words that are beneficial and true. They laugh little at frivolous matters, reserving their joy for the truth and what is in accordance with Allah's guidance.

3. Humility and a Deep Sense of Gratitude

The true believer refrains from self-praise and arrogance. They are modest in their actions, acknowledging that everything they possess is a blessing from Allah. They do not seek worldly status or recognition but rather focus on their inner character and their relationship with Allah. Humility in their appearance and lifestyle, contentment with little, and a lack of desire for worldly possessions help them maintain a spirit of piety and righteousness.

4. Upholding Family Ties and Being Kind to Parents

The Qur'an and the Sunnah place great emphasis on maintaining good family relations, especially with parents. A believer treats their parents with kindness, gentleness, and respect, particularly in their old age. They offer help and support, especially when it comes to matters of obedience to Allah, while refraining from assisting in acts of disobedience. By strengthening family ties and avoiding any form of severing those bonds, a believer shows the profound impact of faith on personal relationships.

5. Using Knowledge to Benefit Others

A true believer's life is characterized by a commitment to benefiting others. They walk with knowledge, live with knowledge, and engage with others in a way that spreads goodness. Whether in teaching, friendship, or support, their companionship brings benefit. They avoid harsh criticism, opting instead for gentleness and patience when guiding others.

They impart the teachings of the Qur'an and Sunnah with sincerity and love, ensuring that those around them are positively influenced by their actions and words.

6. Patience in Adversity and Contentment with Allah's Decree

Adversities and trials are inevitable, but the believer's response to them should be one of patience and reliance on Allah. Whether facing a personal loss, an external hardship, or any form of distress, the believer turns to the Qur'an and Sunnah for guidance, finding solace and strength in the remembrance of Allah. They remain steadfast, remembering that the ultimate reward for patience is with Allah. This attitude of gratitude and submission to Allah's will is what sets the believer apart from others.

7. The Qur'an as a Mirror and a Guide

When a believer reads the Qur'an, they do so with understanding, striving to apply its teachings to their lives. They reflect on their actions, seeking to correct any shortcomings. The Qur'an serves as a mirror, allowing the believer to see their true reflection and make necessary changes. The believer does not simply recite the Qur'an to complete a ritual, but to deepen their understanding of Allah's will and to purify their soul.

8. Preparing for the Hereafter

A key feature of a believer's life is the constant awareness of the Hereafter. They reflect on death, the grave, and the trials of the Day of Judgment. The Qur'an serves as a reminder to prepare for the Day of Return, urging them to live with consciousness of their final destination. This awareness keeps the believer grounded, preventing them from becoming distracted by the transient nature of worldly pursuits. They focus on their deeds, always striving to earn Allah's pleasure and avoiding anything that may lead them astray.

9. The Promise of the Qur'an as an Intercessor

For those who truly embrace the teachings of the Qur'an, it becomes a source of comfort and protection. The Qur'an will intercede on their behalf on the Day of Judgment, serving as a witness to their good actions. The believer's life is one where the Qur'an is not merely recited but is fully integrated into their way of life, shaping their decisions, their character, and their interactions with others.

In conclusion, the path of the true believer is one of knowledge, humility, patience, and constant striving for improvement. They approach every aspect of their life with the guidance of the Qur'an, striving to embody its noble character in their thoughts, words, and actions. By doing so, they ensure that the Qur'an will not only be a source of guidance in this life but also an intercessor and protector in the Hereafter.

May we all strive to be among those who recite the Qur'an as it should be recited, embodying its teachings in our lives and earning the reward that Allah has promised for those who uphold His words with sincerity and devotion.